

Family existence to prepare a generation of Islamic Quality in the Millennial era

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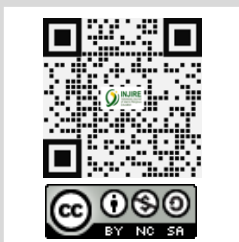
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Abstract

In the current global era, there are many opportunities and challenges to make Indonesia develop, especially for generations that have an impact on society, nation, and state. A nation will become prosperous and advanced depending on the condition of the generation, which acts as an agent of change, and in 2045 it is hoped that Indonesia will be golden. This research aims to elaborate on the theory and existence of the family, including 1) the meaning of a quality generation, 2) factors that influence a quality generation, and 3) the existence of the family in preparing an Islamic quality generation. The existence of the family in preparing a quality generation is the main foundation using the library research method, with data collection in the form of documentation. The results of the research are that the Islamic quality generation can be seen from the quality of faith, intellectuals, pious deeds, and social qualities. A quality generation that is not only good in its vertical relationship with God (hablumminallah), but also horizontally with humans (hablimminannas). The existence of the family in preparing a generation of Islamic quality by paying attention to Bibifzī anwalibim (family that protects wealth, Bibusni tarbiyatibim (preparing good education), and Wa taf adza adbum (resist disease). Apart from that, from a physical, psychological, spiritual, social, and cultural perspective.

Keywords:

Existence; Family; Islamic Qualities

Abstrak

Di era global saat ini banyak terjadi peluang sekaligus tantangan untuk mewujudkan Indonesia menjadi maju, khususnya bagi generasi yang berdampak pada masyarakat, bangsa dan negara. Suatu bangsa akan menjadi jaya dan maju dipengaruhi bagaimana bagaimana kondisi generasi, yang berperan sebagai agent perubahan, dan di tahun 2045 diharapkan menuju Indonesia emas. Tujuan penelitian ini ialah untuk mengelaborasi teori dan eksistensi keluarga, diantaranya 1) makna generasi berkualitas, 2) factor yang mempengaruhi generasi berkualitas, 3) eksistensi keluarga dalam menyiapkan generasi berkualitas Islami. Eksistensi keluarga dalam menyiapkan generasi berkualitas merupakan pondasi utama dengan menggunakan metode studi kepustakaan (library reseach), dengan pengumpulan data berupa doumentasi. Hasil penelitian yakni generasi berkualitas Islami dapat dilihat dari kualitas iman, intelektual, amal shaleh, sosial. Generasi berkualitas yang tidak hanya baik dalam hubungan dengan Tuhan yang bersifat vertical (hablumminallah), namun juga horizontal dengan manusia (hablimminannas). Eksistensi keluarga dalam menyiapkan generasi berkualitas Islami dengan memperhatikan Bibifzī anwalibim (keluarga yang menjaga harta, Bibusni tarbiyatibim (menyiapkan pendidikan yang baik) dan Wa taf adza adbum (menolak penyakit). Selain itu, dari segi fisik, psikis, spiritual, dan sosial dan budaya kultural.

Kata Kunci:

Eksistensi; Keluarga, Kualitas Islami

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Introduction

Teenagers are a generation that is expected to become national assets. Youth is a revolutionary, optimistic, forward-thinking figure, with the hope that youth's enthusiasm will lead the nation toward a better future (Muqsith, 2019). However, currently, on the contrary, there are many generations with various problems, making a quality generation increasingly necessary. For example, cases of violence between students increased to 255 cases, 20 of whom died (Syifaunnufush & Diana, 2017), drug abuse reached 4 million people and 27.32% of the population were students (Syifaunnufush & Diana, 2017), brawls increased to 229 cases (Syifaunnufush & Diana, 2017), Data from the National Commission for Child Protection of 4,726 respondents from middle and high school students in 17 big cities, 62.7% of female students were known to be no longer virgins, apart from that, in August 2023 Indonesian Child Protection Commission said there were 2,355 cases of child violence, such as sexual, physical, psychological, and this is related to the quality of the generation.

Looking at the phenomenon above, the family has a big role in the growth of generations. The role of parents and instilling Islamic values is very necessary. The family is the main pillar of society and one of the main pillars of education. The family is responsible for carrying out its roles and functions. The family determines generational achievement (Astone & McLanahan, 1991; Paola et al, 2014). For example, this responsibility is towards the growth of family members, especially children, both physically and spiritually. Almost all families care about their health and want their children to be better (Epstein, 2010).

The existence of a family that runs optimally will result in children developing optimally, having achievements and quality, conversely, if the family does not implement these conditions, then the child's development will be hampered. This is reinforced by research by Taubah (2015) on the role of parents in the family in an Islamic perspective for children, Marzuki (2024) parenting patterns influence child development, Zahra, Pertiwi, & Athaullah (2024) family parenting patterns influence children's character, Soleman (2024) the role of the family in children's education, ultimately leading to the child's progress towards a quality generation.

Indonesia is the country with the largest Muslim population, from global religious future data of 209.1 million people, 1/3%, namely around 80 million, consists of those aged 17-37, the young generation of productive age with the hope of becoming a quality generation (Arrochman, 2020), and the golden generation in 2045. This big vision certainly does not immediately become following expectations, there need to be preparation efforts from an early age so that the generation is formed strong and capable of becoming a quality generation, future leaders, useful for themselves, their families, society, nation and state.

In Indonesia, the population in general in the data is 237.6 million people, and 27.6% consists of teenagers aged 10-24 years. Most of the existing generation, apart from being an opportunity, is also a challenge in creating Indonesia's prosperity. The teenage generation is expected to be an asset if they are well-prepared to become a quality generation (Yulianti, 2017). Ahmadi (2005) invested in education to prepare a quality generation. Informal education is in the family, it is even said that the family is the child's first school (al-madrasatul 'ula), so educating children is the concept of education of life, namely lifelong education. The existence of family members, especially in a child's early years, reflects his quality in the future, including the quality of the nation. In a comfortable family, it becomes an umbrella for children so they can explore optimally (Mudjiona, 1996). Supporting this, President Jokowi, the Nawacita program contains government efforts to improve the quality of education, training, and a prosperous society (Ministry of Finance of the Republic of Indonesia, 2017).

It is through the family that peace and order are obtained in this container, and vice versa. Unfortunately, not all parents know how to behave and deal with developmental changes in their children. As a result, children feel under pressure, feel controlled, feel constrained, and want to rebel. Therefore, the existence of the family is necessary, so that teenagers as a generation can go through stable and directed development, and there is a spiritual touch of Islam that can prepare

a generation of Islamic quality in the current millennial era. Research related to the role of the family in forming generations, for example Warada, Mardiana & Hasanah (2021) the role of the family in forming the character of the younger generation as a pillar of national resilience, Faizin (2022) the role and function of the family in building good and sustainable teenage personalities, but nothing has been done yet. discussing the existence of the family in preparing a generation of Islamic quality in the millennial era. Therefore, based on this background the author analyzes this theme.

Method

The type of research is qualitative, with a literature review, with document analysis data collection. Darmalaksana (2020a) The research stage is carried out by collecting library sources, both primary and secondary. Literature study conditions, source tracing, primary and secondary, classification based on research formulas, data processing/citation of references displaying data, data abstraction, data interpretation, and conclusions (Darmalaksana, 2020b). Library research includes reviewing theories based on scientific sources/scientific literature. Next, the data source is obtained from books, journals, or scientific articles that match the chosen topic. Library research is a way of preparing a research framework using library media as a way of obtaining research data (Zed, 2014).

The research implementation was carried out to outline an explanation regarding the existence of the family to create an Islamic-quality generation. This research design, namely the process of studying in depth the family and generations, is presented in descriptive form. Farhan, Abdullah & Subakti (2023) literature study related to the focus/foothold, related problems, collecting bibliography, identification, reading, note-taking, analysis, and research materials. The data collected is integrated with the focus of the discussion topic, namely regarding the existence of the family in preparing a generation of Islamic quality. Data was obtained from sources namely Al-Qur'an, hadith, books, national journals, and other related articles.

Results and Discussion

Understanding the Islamic Quality generation in the Millennial era

In the current era, a quality generation plays a very important role in the realization of Indonesia becoming a developed country, both in terms of education, social, economic, cultural, and religious. It is hoped that a quality generation will become a beacon of hope, both in terms of leadership and the role of individuals in the future. The Islamic quality generation certainly has effective character and is a role model for others.

A person should feel positive about the quality of their life, even though they face challenges (Robert, 2018), in this case related to generation, meaning the conditions of the period during a person's life (Sharon, 2015), with the existence of various sources of information in the millennial era (Arthur, 2012) which has an impact on values, attitudes, hopes (Edy & Sean, 2010), so it is hoped that it will be used as a strategic time to improve the quality of the generation (Pyöriä, Saari & Järvinen, 2017).

Gullen (2019) is a description of a person in knowledge, faith, character, and art, in the sense that Islamic quality in Islam has great faith, broad insight, character, and high art. Apart from that, there are spiritual, mental, and intellectual elements, capable of spreading goodness with *ukebrami* values. An Islamic quality generation in Islam is strong in religious and intellectual values for current and future benefits (Karmiza, 2019).

Furthermore, the concept of quality according to Gullen (2019) consists of:

1. Quality of faith

Faith is related to spirituality; the rise of morals will make the generation of Islamic quality. Faith means confessing verbally, confirming it with your heart and doing it with your members, as in Q.S. Al-Kahf: 13)

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى

We tell you (Mubammad) this story correctly. Indeed, they are young men who believe in their Lord, and We have also given them guidance.

A quality generation is certainly the hope of Islam. Cognitive conditions accompanied by stable behavior and noble morals, well-maintained morals, of course, have an impact on the optimism of forming a quality generation. Apart from that, a quality generation is part of the hope. Character education in Islam is not only about transferring religious knowledge but also embracing moral and ethical values. A quality generation in Islam is not only academically intelligent, but also has integrity, empathy, and concern for others. The following is why character education plays a central role in forming a superior Islamic generation, one of which is superior in terms of spiritual strength.

2. Intellectual/scientific quality

The generation of Islamic quality has good intellectuals. In the Big Indonesian Dictionary (2001), intellectual means intelligent, clear-headed, according to awareness, involving thinking and understanding. Intellectual is also related to intelligence/intelligence. Meaningful intelligence. Apart from that, in Islam QS. Al-Baqarah: 31;

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

and He taught Adam all the names (things), then presented them to the Angels and said: "Tell Me the names of these things if you are indeed righteous people!"

Based on the explanation above, intellectual quality determines the achievement of a quality generation. The importance of self-awareness regarding the importance of education. This condition has happened a lot in the field, but there are still many that haven't. This can be seen from teenagers who still play truant, don't attend school, postpone assignments are lazy about studying, and are pessimistic about their dreams. A developed nation depends on youth with the ability to compete with other countries, this of course requires good intellectual equipment. Islamic quality teenagers have talents, skills, and achievements, and have an impact on the good name and reputation of a nation.

3. The quality of good deeds (morals)

Useful actions carried out intentionally to bring benefits and avoid harm are said to be good deeds (Shihab, 2012). A person who does good deeds, the implementation of faith and conditions, is accompanied by good *hablumminallah* and *hablumminannas*. The condition of the generation to have morals is to respect parents and other people, prioritizing awareness over differences (Marsha et al, 2000). The Islamic quality generation upholds Islamic teachings by not deviating from the Al-Qur'an and Hadith (Karmiza, 2019). Pious deeds can be seen from Q.S. At-Tiin: 5-6:

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ (5) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ (6)

"Then We returned Him to the lowest possible place (hell), except for those who believe and do righteous deeds; So their reward will be endless."

4. Social quality

Social quality is a condition of *hablumminannas* carried out by a person in how he interacts with the closest environment, such as family, neighbors, colleagues, and others. In living life, of course, there are various types of societal dynamics, such as culture, ethnicity, language, and religion, so that generations who have social qualities will build harmonious relationships, interact effectively, and help each other in kindness and piety. This is as in Q.S Al-Maidah: 2.

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا وَتَعَاوَنُوْا عَلٰى الْاِثْمِ وَالْعُدُوَانِ وَاتَّقُوا اللّٰهَ لِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ

".....and never let (your) hatred against a people because they prevent you from leaving the Sacred Mosque, encourage you to do harm (to them). and help you in (doing) righteousness and piety, and do not help you in committing sins and transgressions. And fear Allah, surely Allah is Severe in punishment."

Based on the verse above, the existence of mutually helpful interactions in goodness is the hope of achieving a generation of Islamic quality. On the other hand, an Islamic quality generation will be hampered from being achieved if it is individualistic and anti-social. Especially with the current state of sophisticated technology and social media, it is a challenge for this generation to be able to socialize in society, be useful and become the next generation of Islamic quality for the progress of Indonesia.

Apart from being intellectually strong, youth are agents of change related to social quality abilities. Social is related to humans being creatures who cannot live alone and need other people around them. Youth who can motivate, and inspire society, if problems arise, they are able to deal wisely with them and are able to negotiate objectively and humanistically. Moral and social qualities to lead to a generation that is not only intellectually ideal but must be accompanied by good social skills. Conditions in the field, such as participating in community activities, youth study sessions, cooperation, sharing, mutual respect, and tolerance for people of different ethnicities, religions, or other things.

Factors that influence the Islamic Quality generation

The generation of Islamic quality does not just happen like that, many factors influence the generation to become Islamic quality. Among them:

1. Family factors

The family structure is husband, wife, children, and parents living together (Ahmad), who are under one roof (Merriam, 2017). The family structure functions in various aspects (Carlson & Corcoran, 2001), family support also has an impact on children's mental health, and welfare towards quality (Adams et al, 1996; Hoagwood et al, 2010).

On the other hand, families who are at risk have an impact on children's emotional and mental regulation (Rena et al, 2002). Parents play a role in socialization (Grusec, 2011), developing the knowledge & skills needed in the future (Glenn, Lionel & Glen, 2001). The family in marriage aims to form a happy and prosperous family (Agustian, 2013), and this is based on Islamic quality children/generations.

The role of the family is the first milestone in preparing a generation of Islamic quality, namely by carrying out good maintenance. For example, in terms of child growth and development. Children who are in a healthy and harmonious environment will grow healthily and develop optimally. It is said that a happy/harmonious family is far from tension, and disappointment, and is able to actualize itself both physically, mentally, and socially (Gunansa, 2000)

2. Educational institutions

Educational institutions are an important factor in preparing a generation of Islamic quality. Schools are interconnected partners (Bryan & Henry, 2012). Education is not only shaped by the transfer of knowledge but also the transfer of values (Yulianti, Murtadho, & Hanafi, 2023). This is as stated by Fraenkel (1977) that schools are not only related to knowledge but are value-oriented (value-oriented enterprise). The concept of character is also implemented in educational institutions, being able to master technology, and producing a generation of Islamic quality through personality and noble morals (Anggraeni & Karnubi, 2023).

3. Community environment

Humans are social creatures, including generations that are prepared to become generations of Islamic quality. Teenagers are part of society, and the formation of thought patterns, attitudes, and character are also obtained from society. Based on this, it is revealed that the community environment has a great influence on the formation of generational conditions. The situation of society with the values it adheres to indirectly influences the attitudes and thought patterns of the majority of society (Shihab, 1996). A normative, positive perspective needs to be pursued with cooperation between communities, to create an Islamic quality generation.

4. State and global environment

In the current global context, the development of a knowledge-based economy (KBE) is formulated which of course comes from people with Islamic qualities. To support this, knowledge is needed, namely, education for the knowledge economy, so that people are of Islamic quality in a way that is useful in terms of research and development, in which there is superior research (Wibowo, 2017). Thus, it is hoped that the country and the global environment through education can also produce a generation of Islamic quality and excellence in the global environment.

Family existence in preparing a generation of Islamic Quality

Family existence plays an important role in forming a generation of Islamic quality. Parents, as children's first teachers, have the most influence on children, because children imitate or like to imitate, see or say what their parents say, so parental example is very necessary. Parents can start from small things, from now and be independent from themselves, both in terms of faith, knowledge and morals. Families should also have norms within the family, towards the expected physical and psychological development.

Mastra & Ida (2020) explain that the steps in making a generation of Islamic quality from family existence are by setting an example, creating harmony through example, communication, as Muslim (2006) says, with communication, a process of exchanging meaning is established which gives rise to mutual understanding, then mutual understanding, understanding the advantages and shortcomings, work together to fill each other's weaknesses. Apart from that, a familiar atmosphere is created, as stated by Harjana (2009), including attention, love, appreciation, peace, beauty, manners/character. Destiniar (2018) generation of Islamic quality with character education instilled in the child. Furthermore, Darma (2017) stated that strengthening character education is

the main thing in producing a generation of Islamic quality, especially preparing the golden generation of 2045 in Indonesia.

In the interpretation of *Muyassar* Volume 1 by Sheikh Al-Allamah, it is explained that there are several things that families pay attention to as an existence in preparing a generation of Islamic quality, namely

- 1) *Bibifzi annwalibim* (protecting their property) from what is not halal, the family has a role in the existence of an Islamic quality generation by paying attention to the intake and clothing of halal goods/food,
- 2) *Bibusni tarbiyatibim* (preparing good education), some educational successes can be seen from extensive knowledge, intelligence, having a soft heart, having high enthusiasm for Allah as an effort to do good deeds, and
- 3) *Wa taf adza adbum* (rejecting disease from them). This means that the family is a vehicle for preventing disease by preparing clothing, shelter and food properly, including good morals. The family internalizes positive values by doing dhikr, thinking and doing good deeds to form a generation of Islamic quality individuals (Aziz, 2012).

Furthermore, Suryadi (2006) considers the existence of the family in preparing a generation of Islamic quality by paying attention to several things, namely a) Physical (physical), b) Psychological (spiritual), in this condition family members include mother, father, grandmother or grandfather, and other family members, it is important to pay attention to healthy psychology (mental health) in order to form a positive soul, adaptive personality, avoid maladaptive or negative behavior. On the other hand, if it is carried out normatively as previously mentioned above, children can develop with healthy and good psychology, so that development towards Islamic quality will be felt. This is reinforced that the family will be hampered if there is mental instability in family members (Pribadi, 1991).

Family, especially parents, play an important role in a child's personality, such as 1) loving and cherishing children, 2) maintaining peace at home and the condition of the children's souls, 3) the existence of mutual respect between family members, 4) the creation of trust, 5) the existence of democratic system (deliberation between parents and children), c) Spiritual, children have the desire to follow religious beliefs with family guidance. Nick (2002) stated that a harmonious family is also characterized by spiritual well-being and minimizing conflict. Through the existence of the family, the cultivation of values regarding God Almighty, He who is Almighty, and as an activity leads to worship of Him. He is the one who has the right to be worshiped and the Messenger of Allah as His prophet. Through families, children can be formed in accordance with religious teachings,

Sociological (Social) and cultural, generations are born from a child who lives in a family and is also in a social and cultural situation. Children as a generation will live healthily if they receive a humanistic social environment, which has an impact on children growing wisely and maturely, on the other hand, inhumane social conditions impact on children's development becoming hampered, for example due to cases of social bullying, violence, harassment which makes children insecure, stressed, anxious, even depressed, even wanting to commit suicide because he has no meaning in social life, or feels that his presence in social life does not provide meaning. Therefore, it is important to pay attention to the existence of the family in preparing generations of Islamic quality.

Based on the above, the important point of discussion is regarding the existence of the family as a companion, providing an example to lead to a generation of Islamic quality. A generation that grows, lives, has a mindset and habits that are formed from an early age in the family. The family is the icon of the main vehicle for how to educate children so that they can develop optimally, love the Islamic religion, have character, with good home, environmental, economic, educational and moral preparations, so that they can have good manners, mutual respect, respect, tolerance and love for each other. Indonesian homeland. The ultimate hope for a quality Indonesia with a superior generation towards a golden Indonesia 2045.

Conclusion

Based on the description above, it can be concluded that the existence of the family in preparing generations of Islamic quality is necessary as an effort for themselves, society, nation and state. An Islamic quality generation can be seen from the quality of faith, intellectuals, good deeds, and social qualities. He is not only good in his relationship with God which is vertical (*hablumminallah*), but also horizontal with humans (*hablumminannas*). The factors that influence the achievement of an Islamic quality generation are the family, educational institutions, social society, the country and globally. Furthermore, the existence of the family in preparing generations of Islamic quality by paying attention to Bihifzi anwalihim (protecting their property), Bihusni tarbiyatihim (preparing them for a good education) and Wa taf adza adhum (repelling disease from them). Apart from that, from a physical, psychological, spiritual, and social and cultural perspective. In the end, the ultimate development of scientific knowledge and educational practice can increase, when supported by a generation of Islamic quality. The hope for the future is that families can provide the best care, democratic care, without being abusive or protective, and prioritizing Islamic parenting, and realizing that a child only develops once in a lifetime, so that prioritizing the child's physical and psychological needs is very necessary, without forgetting the function The family is progressing well towards a generation with Islamic qualities in the millennial era.

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